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Editor Express : Other engagements having that "H. H. B."-the correspondent of the ibility of his witnesses.

seems to suppose that he has nothing to do but with the command of God controversy as finition, without making the I have already stated that the observance of world any the wiser for it. Such an one has one day of rest-a Sabbath day-was fully ing point of his argument in support of itself, in the precise words of the original enactment

they were a single qualation. I am glad to be estudial it. Can any thing, therefore, be more | Sabbath all employ the same mode of reason-Sabbath day I shall no man make thee askem | Christ to keep continually fresh in their Such a construction illustrates the law maxim, points of this discussion. ed". And, as if with a prophetic eye, he face mends the idea that they had been servants in " Haret in liera, haret in certier." The

own lips testify against thee."

day," directly in the face of my express decla bath day, he applied the influence of his own day of the week community called Sunday, riotration that the ideas which now prevail here example to produce the desired change - ing, hunting, fishing, quarralling, at common the latter being one of its necessary effects. Acting upon this opinion, he intimates that I coeds: are far more liberal than these which the Fu Tareford, upon the Sabbath-day, he restored labor, or engaged in their usual avocations. Indeed, this same idea is prominent in his ar-

at Mt. Sicai, long before he took our humanity upon himself, and, therefore, there was no ne cossity that he should re-ordain it.

" Neither was be a strict observer of the Sabbath !" What is the proof? The fact that the Jews charged him with violating it. Now, if Christ was the Son of God, his mode of observing the Sabbath deserves to be cher ished with more favor than that of the Jews had rendered burden- force and held the law to be right and consti- I would an atmosphere infected with a de this portion of our population, or I would who condemned him. He knew the law, in some by their ceremonials, and Which they surjoust, and Mr. Veglesone was fined, as he stroying postilence. As to his second sug-

prepare the way for a like devolition of the no more sanctity attached to it than any other; ing of them, says; - They keep the Sabbath large? May be, he designs to reform our so limitation and restriction of the manufacture people have are those who keep them in this article capied logo the Cincinnati Commercial editor of the N. Y. Times and yourself. Thus that is, he denies that God, by resting at the Seconding to the Jewiss law, and sanctify the ciety by eradicating these Puritanical errors; of and traffic in liquors is concerned they are state of fermion paper puls. apprised of the existence of his article in the termination of the work of creation, hallowed Long's Day in like manner as we do."

ritans maintained. The reason for the mis sight to the blind man and healed the withered works of charity and necessity only excepted. representation is obvious: he represents a hand, and commanded the paralytic to take such person shall be fined, &c.; but nothing

avows: "I take the ground that Christian community have respected the French revolution. We have nothing to do so again; I am only speaking of a general I carnestly community have respected the French revolution. We have nothing to do so again; I am only speaking of a general I welve miles north of Milan, and is to Milan orderned the Subboth, neither was he a strict of hath for the whole world—one to be observed, their conscientions we have nothing to the French revolution. We have nothing to the French revolution. We have nothing to the French revolution, and cannot close this article with twelve under nothing to the French revolution, and cannot close this article with twelve under nothing to the French revolution, and cannot close this article with twelve under nothing to the French revolution. The for the whole world—one to be observed, their conscientions constitute the French revolution. The for the whole world—one to be observed. The first the firs server of the Sentently with his own divine example patriotically reciprocated the feeling. But as fend itself if it can. I, at all events, will not be remainded to the feeling. But as fend itself if it can. I, at all events, will not Jerusalem, figuratively speaking, constantly lines he arose from the dead on the first day much canno be said for the class represented be likely to be driven into its detence. charged him with violating it." And then, of the week, (our Sunday,) and stood in the by "H. H. B." One Mr. Voylence -a German But since I judge my views, and far better than I can employ be likely to be driven into its detence.

But since I judge my views, and far better than I can employ of the week, (our Sunday,) and stood in the by "H. B." One Mr. Voylence -a German it is also into the bands of the allies. It would be Garibaidi's pronduct.

Journal of the 30th ult., I entered immediately a day of rest, or one seventh of time. He And yet there are those in this day-devo jused to say. upon the search after it, and having succeed- therefore denies expressly the Word of God, tees of a false and delusive philosophy-who | He flinches somewhat under my correction ed in finding it to day, proceed at once to con- as proclaimed by the prophe's. If he answers much at these secondlated facts, and seek to of his reference to King James' "Book of vince him that he has not yet obtained the vic- that the rest of God was upon the seventh day substitute a new system, of man's devising, Sports;" (the "Book of Spirits, Mr. Editor. tory spon such easy terms as he has supposed, of the week-the Jawish Sabbath-that does for that which has been founded upon this was the work of your compositor, not mine) er true or jalse. Here it is expressly declared He reminds me of those who employ the not help his argument, nor relieve him from universal Christian sentiment, and has had the and calls it "p dantie." He thinks, too, that by one who professes to know the law and the device of assuming themselves always suc the consequences of infidelity; for he denies sanction of more than eighteen centuries. I have insinuated that he is "ignorant." Not reason of the law, that the "Maine Liquor Licessful in controversy-whatever the fact may the sanctity of both the first and the seventh. They vainly ask that reusen, as they call it, so-he mistakes me entirely. That is not my cens and Sunday ordinances" are "all of a family really be-with the hope that thereby they day His theory is that all days are alike, and that estimate of him-it is the reverse, and I say it ly"-that is, that they involve precisely the may induce others to believe them, so He none of them holy. Either view is opposed to they may be permitted to revel, unchecked frankly. His charge of pedantry cannot in same principles. Let us see. The Supreme possesses an admirable self complacency, and the teachings of the Bible -in direct conflict and unlicensed, in the pleasures of sense. To duce me to employ an unkind retort. Somethem, and to " H. H. B." as their advocate and body has wisely said that "politeness is the quor Law is unconstitutional, and has also decithem, and to "H. H. B. as their advocate and body has wisely said that politeness is the defender, I would address myself in the lan chivalry of debate," and that far I shall enit, in order to established it beyond dispute. - cur in the New Testament, and from this it is gazge of the distinguished from this it is He fails to see that a man may thus carry on a inferred that its observance is not enjoined. "Reden an die Deutschen"—a work which bad taste—they indicate error—not conscious der." And the demander of the demander of the description of the demander of the demander of the description of the demander of "Reden an die Deutschen"-a work which bad taste-they indicate error-not conscious an unconstitutional law can both belong to the belong to rouse up the strength of Germany right. An autagenist may be unborsed in same "family" he may not then despair of be until it was great anough to defend itself discussions—he may be cloft to the very chin. until it was great enough to defend itself discussion-he may be cloft to the very chin, but to travel within a circ'e all the while- provided for in the decaleguo, and that it was sgainst the First Napoleon : " Man is not a in a manly and courteous way. merely coming back and re alleming the start not necessary that Christ smould re-ordain it. product of the world of sense; and the end of Perhaps it was "pedantic" in me to correct his existence can never be attained in that his error-no matter. But it occurred to me and then to amuse himself, as 'H. H. B " has the did all that was necessary in substantially world. His destination lies beyond time and as quite proper, when I saw him talking so done, at the power and success of his own leg- doing so, when he declared that he " came space and all that pertains to sense. Homist glibly about all sorts of history, that I should fe. This may satisfy him, but it will scarcely not to destroy the law and the prophets, but to know what he is to make him- merely suggest the necessity of his being accu-

the instrument of keeping his attention so im true, logically, than that he taught the observing. If you ask them to keep the first day of megiately upon the sacred writings-for there once of a Sabbath day? He may not have the week as a Sabbath, they refuse, because, reform so long as he seeks wisdom from such shoply signifying rest, may have been more bath. If, then, you concede to them the right of thing, obtain his consent to a ready, on occasion of electing Delegates for pledge that all License Laws much be reported. The way is presented as the seeks wisdom from such as the seeks wisdom from the page seeks in less barsh and severe terms of our expenses for the seeks wisdom from such as the seeks wisdom from the page seeks for the seeks wisdom from such as the seeks wisdom from the page seeks for the seeks wisdom from the page seeks for the seeks wisdom from the page seeks for the seeks wisdom from the page seek a source. Job was, in nestionably, a wise appropriate for those times. It served to keep and duty to keep that day, if their consciences who did not know that?" If he knew it, why isting laws. We have, in this country, an interest of the knew it, why isting laws. We have, in this country, and pledge that all Linease Laws must be repealed; Columbus, we found ourselves compelled to who did not know that?" If he knew it, why isting laws. We have, in this country, and pledge that all Linease Laws must be repealed; Columbus, we found ourselves compelled to who did not know that?" If he knew it, why isting laws. We have, in this country, and pledge that all Linease Laws must be repealed; Columbus, we found ourselves compelled to who did not know that?" If he knew it, why isting laws. We have, in this country, and pledge that all Linease Laws must be repealed; Columbus, we found ourselves compelled to who did not know that?" If he knew it, why isting laws. We have, in this country, and pledge that all Linease Laws must be repealed; Columbus, we found ourselves compelled to the way, it is the construction of the control of the way, it is not the control of the contr

saw the very arguments now employed against Egypt, and that God had brought them "out words of the command are : "Six days shalt the Subbath, he reminded those who employ thence through a mighty hand and by a thou labor, and do all thy work, but the Sev- Editor Express:- In my last article I omitted them immediately following the second sent stretched out arm," and, therefore, they were eath day is the Sabbath of the Lord thy God; to notice some immaterial matters involved in lence which "H. H. B. has quoted, that they commanded " to keep the Subsisted my then shall not do any work, etc." Here the discussion between "H. H. B." and my est the longue of the cratty. Thine own ish observances of the Sabbath were ceremed rest; -six for the former and the next for the that the main issue between us shall not be mouth condemneth thee, and met I. yea, thing monial merely-that they had degenerated latter. If the same precise time were required overlooked. He has assailed our whole sysinfor a strictness of form without regard to the for Subbath observances over all the world it tem of license laws and our laws for the proening attitude" assumed by me, when I said a day of beneficial rest and refreshment to the universality of the custom. There is no dectaken to defend them. To that issue let that my ideas and my sentiments "cannot and soul and body of man, it had become a heavy spot upon earth that is not constantly change the controversy be kept. In pursuing it I ought not to be outraged with imposity." He burden, he thus spoke of them: "For they ing its position with regard to the out, and, have ne personal motives whatever-none for would be t'ou same, whether produced alone that fire should not be used—that no single our own State. Here the law since it must have preceded it, and in this sense, the law since it must have preceded it. by the action of those who came from Europe, word should be written, do, &c. And thus 1817, with the accidental omission of two or or by the combination with them of political seeing that this strictness had been carried so three years, has provided, as it now does, He talks of my " Puritannic ideas of Sun of necessity, duty and meicy upon the Sab years or upwards, shall be found, on the first

class who set down as fanatics all who deny up his bed and walk, and plucked the ears of herein shall be construed to affect such as conto them the right to do as they please, to the corn to feed his hungry disciples, -all to show scientiously observe the Sere to Day of disregard of the opinions and sentiments of that the proper observance of the Sabbath was the week as the Sabbath, travellers, families others. Indeed, he says as much, submantial- a reasonable service, not inconsistent with the removing, keepers of toll-bridges and toll ly. Therefore he cherishes hatred for the Pu- necessities of mank of the duties we owe to gates, and ferrymen acting as such." By this ritan, because he was a Christian-just as he good and to each other, and that mercy which statute and in response the the Christian sentientertains the same feeling for the Christian "droppeth as the gentle dew from heaven ment of the State, Sunday is recognized as the because he desires to perpetuate the Purstan upon the place beneath" -- and which both day of rest, but in toleration of the conscientions nic virtues -avoiding their conceded excesses. "blesses him that gives, and him that takes." belief of the Jew, he is exempt from its pro-I foresaw that it he cantinued this controversy The Jews considered the Sabbath as design visions, because his Sabbath is upon our Sathe was inevitably driving himself to this, ed for themselves alone; but Christ looked out urday. In legal contemplation, therefore, the when I charged that his policy was to destroy upon a broader field -the whole world of hu the particular portion of time is not impor the stuctity of the Sabbath. At first he made manity. He know that it had been designed lant, except as the universal custom of Chriswish to do away Sunday as a day of rest and recreation, etc." But now, with less of caution Jaws, he declared that "the Sabbath was a fixed of the Sabbath reation, etc." But now, with less of caution Jaws, he declared that " the Sabbath was an instance where they have been disposed and more of desperation, he strips off his dis made for man," and not for them alone ;—that I am defending or have geter, and pecuniary considerations having a great ore we the Emperor Charles the Yth. In 1805 guise, and without equivocation or reserve, is, that although they should preserve their which this statute exhibits towards them -

he violated the law of God, as delivered to in remembrance of his ascension and of the and kindred statutes, "cannot and ought ne The point we are discussing has no relation "H. H. B." and caused him to talk so Eccesy tal, and for the deliverance of the tempted from The Collaboration of Co leads, necessarily, to the conclusion to which world -for both Jew and Gentile. Hence it to apply to just such men as this-without ny-such as the American Revolution, or that ism, temperance, fausticism, &c." If they berest and for the defence of a traffic, which, year after year, has trampled on our laws, dehe has arrived, that the accusations of the gru- was that his disciples met upon the first day any regard to the place of their nativity. It now progressing in Italy. If it had, there should do so, they would be likely to see that fied our authorities, crowed our prisions and cifying Jews are more reliable than the ex of the week-which thereafter became the is statutes like this, that "H. H. B." calls a would be no difficulty in conceding that revo- it would be far beiter, both for them and for almohouses, and made a saturdalis of our state. press declarations of Christ himself. I deny Lord's day. Hence it was that John "was in "smindle" and Paritanical-with a sneer - lutions are patriotic only when they would let our institutions alone, ted day of rest and devotion both his statement of fact and his conclus the spirit" on that day. Hence it was that Suppose they are, they are but the reflection constul-failure makes them treason. tion, I should probably have never known sions ; as I also do the competency and cred. all christians from that time forth, met to wor- of the public sentiment of the State. By this I must quote a couple of sentences of "H. H. to be a cled, and get into a passion, and call fareheatance and the courtesy of our citizens, ship upon that day, and have universally logic, then, our people are Puritons -a class B.'s" merely to show how bearned in the bear a "swindle," and threat a to upturn as they are on that of their own better in-Journal-had published a rejoinder to it, had Suppose it be true that the observance of agreed in considering it the Christian Subbath. of whose opinions he seems to have a perfect is. He says: he not heralded his article of the 21st inst., Sanday is not enjoined by " a single passage Even the Judaizing Christians, besides their horror-and have preserved a swindling statute. "With reference to the Maine Liquor Li- please on Sunday, or because they can't open I had intended that this criticle should close by the boast that I had "given up the control in the New Testament" -what then? " if. observance of the Jewish Sabbath, regarded since 1817. Why has be chosen his residence by the boast that I had "given up the control in the New Testament" -- what then? " if. observance of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. Why has he chosen his residence of the Jewish Sabbath, regarded since left. The left side is not started by an arriver of the Jewish Sabbath, regarded since left. The left side is not started by an arriver of the Jewish Sabbath side is not started by an arriver of the Jewish Sabbath side is not started by an arriver of the Jewish Sabbath side is not started by an arriver of the Jewish Sabbath side is not started by an arriver of the Jewish Sabbath side is not started by an arriver of the Jewish Sabbath side is not started by an a

and it writer, and did not fail to see that the Jews in remembrance not only of the crea- so dictate, they still reluse, upon the ground did he not say so, at once? But these are there was a possibility that these who made a tion, but of their deliverance from the bond that all d-ys are alike. But they wholly over become ashamed. Therefore, from after he nected with its observance were, after their de of duration which was made holy in itself, so terial issues, which I shall not pursue any furottered the first sentence quoted by "H. P. liverance, established with special reference that everybody, in order to obey the command, ther. To morrow, however, I will again ad B." he said: "And when then material to these two svents. It was the design of must of necessity keep that identical period. dress you, in continuance of the material there is not a term fit to be applied to

TERRE HAUTE, June 30, 1859.

out his hand and thrust it into his side, that ergment policy. I think it probable, though country, not only because they are in opposi decistand that I am not conscious that he might be convinced. And afterwards he I do not know, that he maintained there pre- to the spirit of our institutions, but because gain very much by their good opinion, while ascended, leaving his disciples to commemo cisely the same doctrine new advanced by "H they might, if prevailing here, produce pre I see no reason to fear their disfavor.

Perhaps it is good policy, yet it is not always safe to state a proposition boldly as if ib were not possible to challenge its accuracyit may cause some people to believe it, whething enabled to discover perpetual motion; for countryman with all sorts of hard names, other accomplishments, our aptoess, telent the former is about as difficult in law as the merely because he can make a vote by it, and and ability, became injured by this passion, latter is in physics. The difficulty with him he takes the side of both. And thus just such lit was said, though, by one of our "Crators," lies just here. He and his German friends meetings as that called by the clitor of the sion of a Cheinumi Tucher Festival "We have chosen to cultivate and cherish the idea Terre Haute Zeifung, and which has led to Germans may drink as much beer as we please that our license laws and Sunday ordinances this controversy, are gotten up. At all such the capital stock of our reason, of our characwhich have existed always as parts of our sys places these combined influences excite a not be rulned." Well, it is true the German He says, in his article of the 30th alt., that St. Fact in these words; "We establish the thought most be able to lift itself up above all "the author" of St. Bartholomew's massacreand doubtless considered it important to his do not seem to realize the fact that all our quiet and inoffensive German is carried along stopifying. Why not? Because it contains Job—which he has jumbled together, as it hallowed season—and Christeame to fulfil and the sanctity of the hody or other is altered to the hody or other is altered to the sanctity of the hody or other is altered to the hody to say so. So supposing, I denied the state. reflect the public will of the State. To both from him all his "gatural rights." And then with too much confidence in the nature of their ment and alleged that he was not the author of him and them it might very properly be said a few well spoken sentences, about Know nationality, proscioute themselves to the unit—that it was Catharine de Medici, his moth-ANTI JACOBIN. cherish as necessary to the safety and good moment, he would see that all this " fuss and labor, when so repastedly, on occasions when order of society. "De gustibus non est dispu fury" was about nothing else in the world but stupidity and carlessness, produced by the tandum;" but then good taste would suggest the right to sell and drink lager beer ! the use of more appropriate terms.

He objects that I don't consider this "an He says he is not "intimidated by the threat spirit of the observance, until, instead of being would involve an impossibility, and destroy per observance of the Sabbath, and I have unthen, I should have had no sort of objection "H. H. B." charges both you and the New We well know that all they who are under

was not the point of controversy, for upon that H. D. seems to think that he knows who I call the point of controversy, for upon that H. D. seems to think that he knows who I call the glasses of beer consumed and of the state of inticle of May 30th, although he there endeavors that I am their friend, whereas in 1856 I concerned whether a wholescope moral influto escape the effect of his erroneous statement was very far otherwise. His meaning I do ence or a vicious one be exerted, but one voice mit any longer, to give out for honor the statime between cause and effect. That effects have different opinions now from what I enby insisting that there may be a long space of not precisely see. If he designs to say that I prevails in regard to this and characteristic of ly, I readily concede, and yet it occurs to me am not conscious of any change. Or if he in- doings of our public Dourts bear weekly testi- columns, or the patience of your readers. that an event occurring, as the Massacre of St. tend to say that I have taken any special pains mony. The whole business, worse than pub Bartholomew did, over two hundred years be- to make the Germans believe that I am their their good name suffers under it; and a people to The iron crown of Charlemagne is fore the French revolution, could scarcely friend he is equally mistaken. I confess to who set the tavern sign highest in their nation threatened by the grasp of republican hands have bad much to do with that event. I see some little partiality for the Saxon element of all claim to respect. Here The Albany Journal, referring to the pursuit of have bad much to do with that event. I see our character; for the old Teutonic stock. we find the reason why so many German family the Advanced Dirthocated the fundamental of the Advanced the fine Advanced to the Advanced ing to the condition of France at the time of every man who has Sazan blood in his veins is saved up for other times. Where no is posited in the Cathedral at Minus. The her revolution of 1789, I cannot find any other is necessarily to be petted and flattered just gars were found before, through these patterns is an iron circlet, which tradition preher revolution of 1789, I cannot find any other is necessarily to be petted and flattered just houses beggars must arise. The benevolent because he may have a vote to give at some element of "ecclesiastical despetism" at work because he may have a vote to give at some societies of our cities experience enough of Cross of Christ. It is surrounded and encrost there than that which arose out of papel usurp election. My estimate of wen has no reference the domoralizing effects of these places of low ed with gold and gems. It was first places likely agree. Hence, the Christian element preserve our American institutions as they are, but in regard to this state of misery—its tone in it was carried to kome to crown Frederick the which prevails in our institutions, and which I prefer to see the offices of the country filled most instances not being of a serious moral charge. It was used at Bologua to in this controversy, is in no way involved in voted for some of foreign birth and expect to deal to do with the vestion."

and our laws too; and not suffer themselves ness, that they are trespassing too far on the them, merely because they can't do as they formed and bett disposed countrymen." corse and Sunday ordinances. Anti Jacobin a lager beer shop without license. My own with the foregoing extract from the Times, and others for the sake of votes. These two lished in that city. It is so appropriate, and latter classes are far more to blame than the so fully corrobornt v. of what the Times has great body of the German population; who, if said, that I cannot omit a portion of it-hoping left to themselves, would readily settle down that it may be read carefully by our German into quiet, become thrifty as good and peace 1"

ble citizens, and amalgamate with our people. The keeper of a saloon insists upon his had not been so fleshy. If he had not been so make money out of it; which he is willing to moral. But his flesh induced him to drink do, without stopping to inquire what are its and honorable. The poor Flesh! desoluting effects. The liquor drinker claims | Falstaff maintained that his flosh had prohis "natural right" to drink nutil he is full duced all his sins and vices, while he, the

ry that rises above such a miserable contro were drowned in beer; where on the second day anti-Roow Nothing controversy." So far as versy as that which is sustained by a motive only voices hourse with beer were to be heard? needed no more uncompromising accurer than so far as was consistent with his divine mis the words " six" and " secret" are used to con self. This I did, not only because he comtheir own consenses lie says "For thy sion, Christ himself conformed to the customs vey the idea of proportion;—to signify the plains that I have seemed to give them an unmouth uttereth the neuron of the Jaws. But when he saw that the Jews. ly an assault upon the "Maine Liquor, Li should be cherished as the means of preserv purpose of these festivals—the refined taste cense and Sunday ordinances." That is the ing the German name and character from re- for art—on such occasions, by the great major-

to it, if it had really assumed the aspect of York Times with faisehood, in saying that indessolutie bondage with Gambrinus will turn against us as we touched the wounded 'an anti Know-Nothing controversy?" He there is more "beggary and rain" amongst apor; but also are we fully convinced that all must not suppose that I have any dread of Germans than there used to be, in course who care tor the hongr of our people for the beau ing to convey the dea that I supposed myself and by them on men's shoulders; but they come to different places, at In one sense, what he has said about the Record of the control of the c Possessed of the power or compel abedience to themselves will not move them with one of different times. The Christians in China, or my views. The trick is a shallow one; for I their Sugars. But all of their works they do in New Holland, therefore, keep the Sabbath important, yet in another it may be far other. neither said any thing of the kind, nor any for to be seen of men. they make broad their at a different time from those in this country. thing that could be fairly tortured into it phylacteries, and enlarge the borders of their are willing to the second the Speaking of American sentiments on the sub- garment, and I we the uppermost rooms at the sub- garment, and I we the uppermost rooms at the subject of Subbath observance as liberal, chasita leasts, and the chief seats in the synagogues, were to keep one seventh of the time hely, the ble, and foli of toleration, I said there sentiments cannot and ought not to be outraged of men, Rabbi. The it is not the time—the mere period of duration revolution. And there can be no other motive assembling themselves under their distinctive of men, Rabbi. The suming of men, Rabbi. The sum of the suming of men, Rabbi. The sum of the with impunity." True, they are my senti guage, had undoubted reference to the innu - that is made holy. It is the setting apart of in this, so far as I can see, than to excite made holy. It is the setting apart of in this, so far as I can see, than to excite made holy. It is the setting apart of in this, so far as I can see, than to excite made holy. It is the setting apart of in this, so far as I can see, than to excite made holy. ments, but not, for that reason, to be observed merable prohibitions of work on the Sabbath, a portion of it—one seventh—for sacred pur-They belong to the nation, and it will be an which the Jewish Rabbins had decreed such poses. And such is the acknowledged senti. evil day for its happiness and prosperity when as that milk should not curdle—that grass ment of the Christian world;—a sentiment belong to be strength of body and mind. The early Turnany set of men in this country can successful should not be walked upon so as to be brussed fully expressed in our whole system of events which "preceded and gave rise to this ly bid open and unblushing defiance to them, -that no burden of any sort should be borne American legislation upon the subject. To revolution." I did omit the word "preceded," to that other class-whether large or small I pleasure seeking nation the Germans have got a few pounds of bread in their powhers-the wheresoever they may be born. The effect -that heavy clothing should not be worn- go no further, take the example of and for the plain reason, that if it goes rise to

> that the massacre was the work of the Church, if he can satisfy you that he has any other sacred language of the Hely Scriptures, and prins on the battle field of the mind, on the and that it was the cause of the revolution - motive in inquiring besides an idle curiosity. turning it into mockery." And then it pro battle field of civilization, which so often here

still further emboldened by his imaginary suc midst of his disciples-preached peace unto of course, from his name-not long since sold shall not be held responsible for the personal and a word now as to the riews of the Steads achievement to capture it, and it is freto: cess, and raising his seimeter above his head, them-showed them his hands and his side- a quart of heer on Sanday for ten gentle them, whether they are Zentung respecting "religious freedom, and Emmanuel's chief ambition to wear it. he proceeds: "We defy Anti Jacobin to show covered them with the Holy Chost, and gave of the counties of this State. It is probable— B." complains that I am seeking to make those Dutch, Irish, or what not. If it is not right consequently the liberty to celebrate the Sab us a single passage in the New Testament en them their commission to preach. And, as if from the fact that he please." Is our contemporary cer bath as we please. The support his views responsible for the contemporary cer bath as we please. The support has please and proper I don't respect them, whether they bath as we please. The support has please and proper I don't respect them, whether they bath as we please. The support has please and proper I don't respect them. joining the observance of Sunday." It would this were not enough to establish a new Sab when prosecuted under this law that he did sequence of the French Revolution, and that are Dutch. Irish or American. In these rebe difficult to embody more fallacy in the same buth-a Christian Sabbath-in it for the patriotic purpose of trying to show because I shall judge all men by the same rule, not involve the notion of irreligious despotism? the marder of his wife by poison. The Sheriff because I am opposed to that revolution I must, special shall judge all men by the same rule. commemoration of his resurrection, and in the that the law was unconstitutional, because in necessarily, consider Weshington, Lafayette If "H. H. B." surposes that I intend to creak Would be have greater freedom of conscience who directed his execution had known him necessarily, consider Weshington, Lafayette If "H. H. B." surposes that I intend to creak Would be have greater freedom of conscience who directed his execution had known him says. And why should hell It was ordained such days before he was form an innocent boy. His life had been a says. And why should hell It was ordained such days before he was form as chequered one. When a youth he was food of eight days before his ascension, that he might his own philosophy of morals. At all events, branch of this proposition he mistakes me en of them who conducts himself as he ought to every man may elect? Or does he regard the reading Theological \$1545 att his demeator, again stand in the midst of his disciples, to whatever the motive, he carried the case to the tirely. What I design to say is this:-that as do, I shall respect. If there are any who taws which guarantee oninterrupted worship was so serious that it was imagined by many each them how to worship upon that day. Supreme Court of the State, where his attor infidelity, and atheism, and the obliteration or choose to require that I shall practice a differ-And when the second first day of the week (or ney, Mr. Schwertz-also a German I supposethe Salbath, were all sgents in producing the entrule towards the Court at the Court Sonday) had come, he caused Thomas to reach enlightened the Court with his views of gov. French Revolution, I would resist them to un- beer house keepers and larger bier revellers School, Hamilton. Finally, he studied House

really is borders on the ridiculous for immi | anally killed her by a same of chioroform. rate, upon this first day of the week-not the old H. B." But the Court did not perceive its cisely the same effects. I would show them as was from, his very nature, incapable of disc. hept up in memory of their deliverance from bedience. To say, as "H. H. B." does, that Egypt—but the new Sabbath thus established, by me, that the sestiment expressed by this

Farstare would have been very brave, if he "natural right" to sell liquor, because he can fleshy, he would have lived very chaste and

despite of existing laws, and to get drung comes do our people derive of the results in when and where it is consistent to himself, most cases, do on people derive of the results Now, if he would just stop and think for a in art and science gained by hard and constant

There is a German sentiment in this coun- low many of our randers have not already

the public opinion should prevail, but to per-

We would sections our German friends; but jug fed his wife arsenic for a long time, but

cherty are but a shadow, to read us lessous to Il Lave heard a woman of the world his country as to rights of consience, and the say-" The state of widowhood is inconveoustitutionality of laws enacted frem the nient, for one must assume all the modesty of